of which he did not use and the other confided to a tailor to press and "clean." The rapid shrinkage of the pair in use soon revealed the technique of the tailor's wife, scrubbing them with the other clothes. Pressing is little required by the townspeople, and the tailors, with their fire-heated irons, carry out this task. 296

There are three barbers with shops in the bazar, and one of them, Hajji Mustafa, dervish and town extrovert, will require later attention. The barber's shop is typically a booth, equipped with a few benches like those of the gherkhana for clients in waiting and a plain wooden chair on which the customer is shared or tonsured. That of Hajji Mustafa is proudly decorated with a portrait of the founder of his order, Shaykh 'Abd al-Qadir al-Jilani, photographs of actresses selected from Egyptian periodicals, and some other scraps of paper and notices. In addition, Hajji Mustafa's shop boasts a wooden board on which someone has painted "Modern Barber Shop" in Arabic, of interest not only because the "Modern" is a town joke, but because it is one of the few establishments in the bazar graced with a sign. The barber's tools, stored in a metal case, include hand-clippers, scissors, combs, a straight razor, some bits of soap, a mirror, and a bottle of cologne, all obtained through the general merchants. Often the barber is called to the home of a wealthier client, and this kit accompanies him. The barber's occupation is unprofitable, inasmuch as most persons shave themselves and help-cutting 305 [532] [522]

does not command a high price, but provides plenty of 305
leisure and social intercourse. The barber, as in
Europe or America, is a notorious channel of gossip, and, [521]
albeit poor, thinks of himself as a person of some im- [554]
portance in the community.

Much miscellaneous transport is required for short 492
distances by a town such as Rowandus, for example, of build-
ing materials or firewood, and a number of men find em-
ployment as muleteers, furnishing their own beasts and
working by contract. "Muleteer" is a misnomer, inasmuch
as both mules and donkeys are in use, the latter animal
even thought preferable by reason of its cheapness and
docility. Little harness is used, and the secret of load-
ing the beasts consists in dividing the load and balancing
it across the back on the animal's flanks, tied up in
bundles, as with wood, or stitched in twin burlap sacks.
Brightly-coloured saddle-bags of heavy woven wool, not
unlike rugs in texture, may be purchased, and many
animals are experienced with tassels and other decorations.
The muleteer keeps his animal near or within his house at
night, and their departure from the bazar on a variety of
commissions is a feature of early morning.

For longer distances and heavier loads, particularly 494
the great quantity of material which comes from Sybil, the [493]
town has the use of two lorries. One belongs to a local
entrepreneur, Hassan Hopel, who is also its driver, and who
was in 1951 under contract to the government on road [499]

this prospered, I obtained a contract to furnish the army with fresh vegetables. I became thus a man of some wealth.

There was a man in Rowanduz who had great influence, Sayyid Mewsul Effendi Amkiani. He begged me to become mukhtar, representative of the people to the government. Shakir Effendi here knows of this. He advised me not to do it, because I did not have great wealth. I did not listen and the qaimmaqam posted an order which appointed me mukhtar of the town. I caught Sayyid Ma'uf and pushed him into a narrow street. "Now I am master of Rowanduz," I told him. Everyone came to visit me, however, and I had to give them free food and clothing. I lost my money, and had to sell my horse, my pistol, and most of my wardrobe. Finally, I had to give up being mukhtar and Ma'uf Effendi was given the post again.

After this, I became sanitary inspector for the Baladiya, the municipality. I asked the qaimmaqam to give me full authority, and Rowanduz has never been so clean. I hired a man to shout in the streets that by order of Mustafa Anis any person who was found throwing rubbish or dirty water in the streets or who neglected to sweep in front of his house or who sold food with dirt in it should be fined. The fine was five dinars, a large sum. I also ordered that those selling food or kitchenware should have their plates shine like silver. I gathered the butchers together and told them they must cover their meat with white gauze to keep off the flies. I secretly inspected the weights, and I found that many merchants were selling less than the proper measures. I covered the top of the stream which gives Rowanduz its water with barbed wire and forbade anyone to bathe in it. No person but the right to wash his feet or his dishes in it. When people saw me, they ran for miles. On my reports, the government collected 170 dinars from the people of Rowanduz, Khwakurk, and Dyana. My salary was not large, however, and no one appreciated what I was doing. People complained to the qaimmaqam about my fines and my orders, and I had to leave the post.

Thus I left this job and went back to my old trade as a barber. You have seen my shop in the bazar and you know that I am the best barber in Rowanduz. I became a darwish and a khalifa (Arabic, "successor," presumably to the Prophet) by studying with some old men, and now I am a great teacher with students of my own. I teach them such things as cutting themselves without pain, piercing their limbs with skewers, and catching snakes. I make up poems and songs in Kurdish. My present duties are to prepare

postma, quack doctor, roaster of meat, servant, and spy. 159
illustrates the personality of many of the dervishes, as well [163]
as the diversity of occupations which a commoner can experience in the Rowandux area. A cheerful egotist, he discovered something in the dervish movement which offered the social status he desired, having been dissatisfied with [791]
other fields of endeavor. In spite of his statement above, [305]
he is generally acknowledged to be the worst barber in the town, because he sacrifices attention to business to the pleasures of conversation. He and his family are tacitly supported by the house of Shakir Effendi with "gifts" of food and money. Although he is considered slightly demented, [792]
the townspeople are fond of Hajji Mustafa, who adds colour and noise to everyday life, and he is dearly loved by the children.

There are many miscellaneous beliefs to be recorded 771
in the town, some with obvious religious character and others not. As in the case of folktales, further investigation, particularly among the villages, might provide a large body of variant beliefs and practices. Several of the outstanding examples will suffice, for the purpose of this study, to illustrate the general character. When there has been a 789
drought which has assumed alarming proportions, the townspeople and villagers make processions out into the countryside to sacrifice one or more sheep. If they encounter a stream on their way, one of their number is good-naturedly thrown into it. At the same time, children make simple calls of alms and go from house to house. The inhabitants of

583 114 369 does not mention that the men must pay any bride price. Nor does it quite agree with the information Lane gives about urban conditions among Arabs in Egypt, where he lists the wedding expenses of the bride's family equal the sum paid in bride wealth by the bridegroom, but states that the money expended by the former goes on furniture, clothes and trinkets for the bride, and that all this, called "jahaz", is the bride's personal property, taken with her in the event of divorce[1], whereas he makes no mention of the bride's family presenting any form of gift to the bridegroom and his family.

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585 347 Wedding preparations. Of the bride's outfit the satin quilt and the quilted coats are made by male craftsmen in the bazar. On the other hand a seamstress came to the house where, under the supervision of the women in the family, she cut out kirtles, long baggy trousers and jackets from the silk, muslin and brocade purchased in Baghdad and Sulaimani. When the material was cut out, the bride's step-mother, then a married woman, brought a large piece of loaf sugar which, with a sugar hammer, was crushed and strewn over the material. This was said to bring good luck.

[777] The same seamstress cut out of a roll of English grey the skirts of genuine Kurdish form and the drawers given by the bride's family to male relatives of the bridegroom. The seamstress then rolled the pieces of material together, and left to sew them in her own home.

585 360 515 The day before the wedding in my interpreter's home at Sulaimani a woman arrived in order to remove all superfluous hair from the bride's body, whilst the bride herself removed the pubic hairs during a triple steam bath in the house's bathroom. Whereas an unmarried Kurdish girl, as with the Arabs, never shaves or removes hair from her body in other ways, she must from the time of marriage keep her body free of hair[2]. Hairs are plucked out or removed by smearing on a paste, the composition of which I was unable to discover. Dickson mentions a depilatory of this kind with the Badawi, a solution of zinc and arsenic[3] used by the well-to-do, whilst other women pluck out the hair with their fingers. Lane states that in Egypt women use a kind of resin called "blue chimmel", which is smeared on in a melted state, whereas other women pluck the hairs out "after merely rubbing the part with ashes of charcoal"[4]. At another place Lane[5] refers to a depilatory, "rusmah", composed of quicklime mixed with about one eight part of orpiment. This powder is stirred to water to a paste that is smeared on, loosening the hairs in two minutes, after which it is washed off.

[805] This removal of hair in my interpreter's family then took place in the home with the help of an expert, and not, as reported by Granqvist about the Palestinian Arabs, in the public bath[6]. It was said that the bridegroom went through a similar process[7].

585 341 199 In the bride's home this form of beauty treatment in connection with the marriage was of great interest to all the women there. They were so far that an aunt of the bride grasped her by the legs as she sat tailor-fashion in the courtyard, and attempted to overturn her in order to satisfy herself that the pubic hairs had been duly removed. It was possible to determine this as the bride that evening was not wearing Kurdish woman's costume with wide baggy trousers, but a long, pink nightgown with puffed sleeves—a European phenomenon adapted into the Kurdish dress scheme, worn with a little jacket but without long trousers. Apart from this episode, which must be considered an indication of the extent to which a wedding, down to the last detail, is a family and not a private affair, Kurds

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